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OT655: Amos

Homework Essay – Lesson 9, Amos 8-9

### **Commentary Reading:**

Jeremias, Jorg. *The Book of Amos: A Commentary*. The Old Testament Library. Louisville: Westminster John Knox, 1995. Pages 210-250

In this unit, one of the things I learned that was compelling was the idea of parallels found in other prophetic books such as Habakkuk, Jeremiah and Hosea, of how “sin causes the earth to become sterile [and] when the community of the people of God collapses, the world order, including nature and all human beings are drawn into catastrophe” (Jeremias, 218). This idea reinforces and speaks at length of God’s desire for this people, Israel, from the very calling of Abraham to become a blessing to all nations in Genesis 12:1-3. But when these people, instead of bringing the blessings upon the nations by obedience and witnessing of the goodness of God, they instead collapse under their own sinful deeds.

The irony in this transaction is that in her pride, Israel relied on the privileges of God’s protection over her historically as “Israel’s national deity”, mistaking His grace for special access or privilege to “some guarantee of forgiveness” over their sins. Jeremias comments that “God is the Lord of the world, and not Israel’s national deity” and the resulting mistake of disobedience and injustice against God led to her destruction (Jeremias, 239).

Jeremias also makes reference to the nature of the whole book of Amos – it should not be read in isolation, rather read into the themes that hint to other prophetic books such as

Obadiah, Hosea and Joel (Jeremias, 246). There are clear relationships that suggest Amos is to be contextualized with the Twelve Prophets in order to hear the witnessing voices of the prophets through the generations and how the “word of God open[s] up Israel’s future (Jeremias, 247).

**One question not yet answered from the reading is with regards to the theology of judgment/  
restoration:**

Chapter 9 describes the imminent judgment to be executed upon Israel where it will be completely destroyed, and the Lord declares “not one shall flee away and not one shall escape (9:1). However, the chapter ends on a high note claiming restoration, future hope and a remnant who will not be uprooted (9:11-15). The end of the chapter shows God’s faithfulness to His covenant but is this tension between judgment and restoration a strategy employed by Amos to further enhance or magnify God’s grace?